THE LADDER
1957
1958

purpose of the

Daughters of BILITIS

A WOMEN'S ORGANIZATION FOR THE PURPOSE OF PROMOTING THE INTEGRATION OF THE HOMOSEXUAL INTO SOCIETY BY:

1. Education of the variant, with particular emphasis on the psychological, physiological and sociological aspects, to enable her to understand herself and make her adjustment to society in all its social, civic and economic implications--this to be accomplished by establishing and maintaining as complete a library as possible of both fiction and non-fiction literature on the sex deviant theme; by sponsoring public discussions on pertinent subjects to be conducted by leading members of the legal, psychiatric, religious and other professions; by advocating a mode of behavior and dress acceptable to society.

2. Education of the public at large through acceptance first of the individual, leading to an eventual breakdown of erroneous taboos and prejudices; through public discussion meetings aforementioned; through dissemination of educational literature on the homosexual theme.

3. Participation in research projects by duly authorized and responsible psychologists, sociologists and other such experts directed towards further knowledge of the homosexual.

4. Investigation of the penal code as it pertains to the homosexual, proposal of changes to provide an equitable handling of cases involving this minority group, and promotion of these changes through due process of law in the state legislatures.

the Ladder

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THE LADDER is regarded as a sounding board for various points of view on the homophile and related subjects and does not necessarily reflect the opinion of the organization

contents

Religion and Depth Psychology - Leo J. Zeff..... 4
The Girls Across the Hall - Gene Damon (Story)..... 9
Ann Aldrich Does a Re-Take (Book Review).....12
Lesbiana.....13
I Love Her - Elva Ann Schmolke.....14
Calendar of Events.....15
Is Our Editor Burly? - Del Martin.....16
ONE's Midwinter Institute.....27
Readers Respond.....28

Cover by Kay Somers

Religion & Depth Psychology

By Leo J. Zeff, Psychotherapist

The following paper was presented at the November public discussion meeting and created such a stimulating and thought-provoking discussion that we reprint it here for those who were unable to attend. -ED.

Man, through the ages, has become aware through his own experiences that what he conceived himself to be in his own consciousness was only a part of himself, that there seemed to be some kind of unknown forces operating within his own depths which had a powerful influence on his own experience of life. He has always been intrigued by this knowledge and has spent a great deal of energy trying to discover the nature and the source of these forces, using a multitude of approaches to the problem.

The word religion, to me, signifies the attempt to understand these forces and to find a way to integrate them into consciousness so that the power and strength that is inherent in them becomes available to the individual. All the different religions of the world seem to be different approaches to the same problem. While they all have their own special theories and vocabularies, the theories and words they use all refer to the same thing. I do not believe that there is a Catholic soul, a Jewish soul, a Protestant soul, a Chinese soul, a Hindu soul, or a Moslem soul. I believe that each man has a soul and that Catholic, Jewish, Protestant, Chinese, Hindu and Moslem is a particular approach to the understanding of this soul.

It is my opinion that "depth psychology", no matter which school or system is being represented, is concerned with the attempt to understand this same soul, whether it is called the unconscious, the psyche or anything else.

This, in brief, is my definition of the title of this paper. Since the subject itself concerns the greatest mystery and the most profound problem in life I do not expect to be able to

present any definitive picture of it. All I can hope to do is to present a few of my own views and observations of certain aspects of the subject.

There are many approaches possible in connection with this problem. One might be how religion and psychology can be integrated instead of in opposition to each other. It is not my intention to present this kind of an attempt at integration of the two.

THERAPEUTIC POINT OF VIEW

This could be a scholarly presentation or a therapeutic one. Since I am not really a scholar, and since I am interested mostly in the healing aspects of both religion and psychology, I will explore the subject from the therapeutic point of view. I would rather talk in terms of religion being a healing power and the depth forces the source within the individual from which this healing power comes. In the process I will discuss how what we know to be religion and psychology attempt to develop the healing processes within the individual.

You who have had any experience with psychotherapy, either personally or through another person, must be familiar with the therapist's response, "and what do you think about it?" or "how do you feel about it?" In that little question lies the key to health and growth.

We are born an organism capable of reacting to external stimuli. Our early period of growth is very slow and we are completely dependent upon what others do for us. As we begin to grow out of infancy, a natural individual assertiveness begins to show. However, since we are quite without experience, and since there are many very real dangers around us, those who take care of us must be continuously on hand to divert us from that which would be harmful. We also need them to teach or guide us towards that which will be helpful and meaningful to us in our lives. This selection is based upon what those who care for us have learned from their own experience as well as what has been taught to them. Since we don't know all the consequences of our own behavior, and since our elders hold such anauthority for us, we are forced to depend upon them. We conform in our behavior out of fear of punishment and out of a need for their love and protection. In our early years, we adopt both consciously and unconsciously the behavior patterns,

attitudes and values of our elders. These are all we have to go by.

Then, as we continue to grow, we remain dependent upon the authorities around us to learn the facts, knowledge and values which we will need in our later adaptation. We are always con-

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When someone says something that is meaningful to you, they have touched something within you and brought it to light for you. They have only revealed something that you already knew deep inside, but now know on the outside. This is not plagiarism; it is the recovery of your own inner knowledge and wisdom. If what they say to you is not meaningful to you and you try to make it so, you are donning a foreign garment, ill-fitting and unbecoming to you, which will have to be discarded some day. Therefore, I would say to you, take only that which is meaningful from me, because it is really yours being brought out of your own inner wisdom, and I have been simply the mirror that reflected it for you. L.J.Z.

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fronted with the need to conform out of fear of punishment and need for love. For the most part, we are presented with the rules and regulations in what seems like a dogmatic, authoritarian way, largely because they were learned by our teachers through their own experience, and experience is one thing that cannot be transmitted. We may or may not be given reasons for the rules, but even if we are, the need to conform in a particular manner is not very often based upon our own experience and, as far as we are concerned, it is all hearsay.

We have very little difficulty accepting the lessons gained from our own experience. No one goes around touching hot stoves once they have burned themselves on one. But we do have a hard time with some of the lessons they hand us where we cannot understand how the gratification of a seemingly harmless impulse can lead to serious consequences. Certainly, the way we are taught these things is a most important factor in our own growth and stability. Where dire consequences are constantly thrown at us just to control our behavior and impulses, we tend to grow up in great fear of all consequences, and thus are unable to meet and cope with even ordinary everyday problems of living.

So, as we grow up, most of the motivation for our behavior, and the source of a great many of our attitudes, comes from some-

there outside of ourselves. This is not to deny that much comes from sources within the individual. But there always seems to be some difficulty or conflict when an inner impulse occurs, especially when it seems to be different from what is generally expected from the outside.

However, there comes a time in life when the voice that speaks from within the person begins to assert itself with greater and greater force. This is where the final outcome is determined largely by how much pressure to conform was placed upon the individual. Those who were allowed greater freedom of self-determination as they were growing up seem to have the easier time of following what comes from within. Those who had considerable pressure placed upon them to deny their impulses seem to have the greatest amount of conflict. These are the ones who suffer most in their general adaptation towards life. For the most part, they have been forced to submerge their natural inclinations in favor of an external pattern. These are the ones who become what we call neurotic, emotionally disturbed or immature.

IT'S NOT WHAT THEY THINK

That is why when they come to the healer they are confronted time and again with the question "what do you think?" or how do you feel?" For many it takes a long time before they are able to determine the answers to these questions because they have been oriented for so long towards trying to find an outside standard as a guide to their own inner reactions. It is not easy to recover a function that has been submerged for so long by the tremendous and powerful forces of the authorities upon whom they depended so much.

The process of psychology here simply becomes the implementation of one of the best known and oft repeated pronouncements of all religions in some form or another; namely, "The Kingdom of Heaven Lies Within". If we take the kingdom of heaven as a phrase which means the highest degree of integration, a satisfied and fruitful way of living, possession of those qualities we admire most in a mature individual, and our full share of loving and being loved, the only way we can achieve these is by being in good contact with that which comes from within.

The quickest and surest way to avoid these wonderful exper-

iences is by clinging to external standards for complete guidance. This is best expressed in the first commandment, which says, "I am the Lord thy God. Thou shalt have no other gods before Me." Again, if we understand that God is within ourselves, and if we take God as meaning our own inner nature which we must discover and bring into consciousness, the commandment says very simply that we must listen to our own feelings and thoughts, rather than being ruled entirely by what other people think or feel, thus making them other gods.

SEEK GUIDANCE FROM WITHIN

I know that we all hear the admonition to seek guidance from within and to consult the soul within in a variety of ways a great many times as we seek answers to our problems. Each person who will turn in this direction finds it the most difficult task to undertake. But even as you find this hard, so does your neighbor and everyone around you. Because it is so difficult, we tend to try everything else in the world instead.

One of the alternatives we frequently employ is the mechanism of blaming. This is a mechanism we have all become conditioned to. All our lives we have been blamed for things, rightly or wrongly. Since everyone else has used it upon us as a means of avoiding their own responsibilities, we learn to become quite adept at it ourselves. As I pointed out earlier, the source of many of our problems and unhealthy attitudes lies with our parents and early authority figures. It is not difficult to trace these connections.

Because so many people have been blamed for so much in their lives, the healing process frequently involves helping them to realize that the responsibility for all of their difficulties does not lie entirely in their hands. The parents' share must be brought into the picture in its proper perspective. There is then a period of time in the treatment situation where the parents are blamed, or so it seems. This is permitted until the individual has been able to separate himself from undeserved guilt feelings. This must be followed by a further analysis of the parental patterns until it is clearly seen that they did not act out of malice or direct aggression, but that they too were living out a pattern in which they were caught and were quite unconscious of the consequences. This allows the hostility to dissipate and compassion to replace it. This is the

(Continued on page 18)

The Girls Across the Hall

A story by Gene Damon

Thursday evening Jeanine Carson ran up the stairs, laughing a little to herself, and stood fumbling with her key at the door to her new apartment. The building was old, but it was clean and the apartment was larger than the hole she had been living in. Everything comes at the same time, she thought, both good and bad. Last week she had been living in the dingy small room across town spending her evenings reading and walking around the nearest park. Now her new apartment was partially settled and Dan Levitt, the new assistant broker at the office, had taken her out three nights in a row.

It was nearly 6:30 and he was coming by at 8:15 to take her to the fights at the Masonic Temple. Dan was very small and wiry and dark; she had liked his compact way of walking the first time he came through the office. It was really wonderful finding a boy, or rather a man, who was nice, here in Detroit. When she had moved to Detroit, a little over a year ago, her first dates had been either battles royal, or dull. Dan was quiet and pleasant and comfortable. He didn't like her new apartment too well as the neighborhood was thought to be a wild one. He told her this on their second date and she was mad until he explained it away as interest in her safety.

It was true, she was alone on the third floor of the building except for the four girls who lived in the opposite apartment, but so far no one had bothered her. Last Saturday when she moved in, one of the girls had come into the hall and smiled at her, introduced herself as Lee Sorenson, and offered to help carry some of her things up for her. She said "No thank you", and then wondered why, because ordinarily she was friendly. Perhaps it was the peculiar garb the girl Lee had been wearing. Pants were all right, but not men's, and not argyle socks. She had walked in confusion into her apartment and then felt guilty for being so rude.

The next evening, Sunday, she was tired after unpacking and settling things, so she had just taken a shower and settled

on the couch to read when the noise began across the hall. It sounded like someone opening and shutting a door loudly over and over again. After waiting a few minutes, her curiosity overcame her and she picked up some cartons to take to the trash barrel, and went out into the hall.

The door of the apartment opposite was wide open and possibly 8 or 10 girls were in the living room. They were all drinking and laughing loudly and no one seemed to be making any banging noise, so she went quietly down the stairs, threw the cartons away, and started slowly back up, listening to the conversation coming from the apartment. Most of the girls seemed to have boys' names, and they were all laughing and talking about some new alliance for future freedom. When Jeanine passed through the hall from the stairs to her apartment, one of the girls reached out and closed the door.

Monday Dan had asked her out and she had forgotten the girls across the hall for the rest of the day. Coming home from work though, she had looked at the nameplate and learned that of the 8 or 10 girls only four lived there. Dan had taken her to a small Mexican restaurant for dinner, and to a show at the Fisher, and then to Cam's Inn for a drink and finally home at 12:30. It had been a wonderful evening and she was tired and happy. She had noticed that Dan had looked odd when they came to her apartment, but it was not until the next evening that he had questioned her about living there. They had argued briefly over it, and then forgotten it. Later after he had brought her home she lay in bed and listened to the sounds of a party across the hall and wondered why they all seemed so strange.

Wednesday night when Dan came to pick her up the four girls from across the hall were leaving the building at the same time and one of them spoke to Dan in a low voice and made some remark about jumping the fence. It didn't make sense then, but when she asked him about it he only laughed and said he didn't understand it either and maybe they were all tight. He had taken her to a lovely restaurant for fried shrimp and chips, then through the Windsor Tunnel into Canada. They had walked all over Windsor, and talked a lot about her home, and his. He had been in Detroit for three years before getting his new job and had been pretty discouraged. He talked about leaving past life behind and "new futures" for them both and by the time he had brought

her home she felt as if it might be easy to fall in love with him.

It was nearly 8:45 when Dan arrived. She had begun to wonder if he would come at all, and stifled a cry of relief when he knocked. He apologized nervously and said that since the fights were out of the question now, maybe she would like an evening of drinking and dancing. She changed hurriedly and they went to a small bar a few blocks away. After two or three drinks Dan seemed normal and they danced and were happy for awhile. Then about halfway through the evening, a young, tall and very handsome blond man stopped at the table, bowed to her, and started talking to Dan about a change of pace, and a lot of names that meant nothing to her. Dan smiled and looked sick and nervous and said little in return. When the man had gone she asked Dan why he hadn't introduced her and he mumbled something about forgetting his last name. The waiter came and they agreed to try a new drink, a specialty of the place called a "Blitz", and they laughed about its sweet taste and forgot the young man. Dan took her home and said he would see her tomorrow. Then he kissed her for the first time, very lightly, and ran down the stairs.

She didn't see him in the office the next morning, and in the afternoon his voucher for employment passed her desk marked resigned. Three weeks later on a Friday night she saw Dan on the stairs of her apartment house with the handsome blond man. They turned towards the apartment across the hall. She watched him enter without looking her way and then went slowly into her apartment. She guessed that all men were just like the dates she had had when she first came to Detroit. All the interesting ones seemed to prefer the wild girls like the girls across the hall.

THE LADDER welcomes any and all contributions in the form of articles, stories, poems, and artwork either for illustrations inside the magazine or possible covers. (Of course, money is also welcome). We cannot return manuscripts or artwork unless accompanied by a self-addressed, stamped envelope.

Ann Aldrich Does a Re-take

WE TOO MUST LOVE by Ann Aldrich. Fawcett Publications, January, 1958.

Once again the controversial author of "We Walk Alone" has written of the kaleidoscopic gay world. As before the book is devoted to the Lesbian though a number of male homosexuals make brief appearances in this volume.

Miss Aldrich has obviously matured greatly in the three years between appearances of her two books under this pseudonym. (She is also well known as Vin Packer, the author of "Spring Fire".) Although she includes a number of the objectionable types of Lesbians in this volume as in her previous work, she also treats them with more sympathy and less malice. Over half of the book is devoted to women who if not completely adjusted are at least nearly so. She also devotes some of her pages to a few beautiful love affairs in which a home and a permanent situation are emphasized.

This new study is far more inclusive than "We Walk Alone." There is a section on elderly Lesbians of particular interest.

Aside from personal interest in the content this book also provides humor and a tear or two. There are a number of humorous poems and song lyrics, etc.

This book is not the final word on Lesbians from any standpoint but it is an excellent beginning. It should be a "must" in every homophile library. At the most reasonable price of 35¢ everyone can easily obtain it.

Every Lesbian who reads this book will be angered, pleased and stimulated. What more can a book offer?

- B. G.

LESBIANA

42. ADAM AND TWO EVES by Anonymous. Beacon Books #152, 1956.

A farcial novel concerning a young woman who becomes the mistress of both a woman and her husband at the same time. The author obviously added the man for sensational value. The romance between the two women is the primary concern. Not serious, but a pleasant and funny book.

43. DANGEROUS GAMES by Tereska Torres. Dial Press, 1957.

Juliette returning from a vacation finds that her husband Frederic has been having an affair with her best friend, Francoise. To her surprise her jealousy is of her husband and she finds her feelings towards Francoise turning into passion. The writing is good and the plot is neatly handled. The authoress will be remembered by LADDER readers as having written the famous "Women's Barracks" published by Fawcett in 1950.

44. WE TOO MUST LOVE by Ann Aldrich. Fawcett Publications, January, 1958.

For review see the opposite page.

45. APHRODITE by Pierre Louys. Shakespeare House, 1951.

A story of great beauty, set in Alexandrian Greece with a homosexual background. Beyond the fascinating portrayal of Grecian manners and customs is some deep philosophizing on the nature of Lesbian love.

46. OF LENA GEYER by Marcia Davenport. Scribner, 1936.

Life and memoirs of a great opera singer. The story of a beautiful and lasting friendship and devotion to the final pages of the book.

i love her

I love her fragrant hair with its flaxen strands that sweep backwards from a wide, clear forehead...and the curly tendrils that form an intricate design upon her slim neck.

I love the way her eyes reflect the glory of a spring blue sky...and the way they curl and wrinkle at the corners when her laughter is light and merry...they are a joy to my eyes and a balm to my senses...I love their depth when her mind is deep in thought...their crystal clearness when they are tranquil and serene and I love their intense quality when absorbing various matters of extreme importance...and when her emotions are aroused I love their expression best of all...the way they smoulder with mingled feelings and I can feel their warmth and bask in their tenderness...and the rays of light reflected from the shining soul within seem to reach towards...and find, with searching fingers, the very core of your heart. Her eyes tell of cleaness of spirit and goodness of soul and mind. They tell of loyal friendship and of a gentle nature...volumes of reading can be enjoyed through their ever changing lights and shadows.. from the quick response to another's sorrow...to their gay sparkle to another's nonsense...

I love her mouth with the flexible corners and the genuine smile that goes deep and sincere...and is void of mere surface qualities...and her voice that passes through smooth well-moulded lips, with a richness that is a delight to the ear and a caress to the soul. The same voice that can scale an octave; the higher keys in moments of gaiety..and then recede to the pit of her being in moments of stronger emotion.

The slender hands I love with their grace in motion and beauty in repose..the way they paint colorful pictures in the air with their expressive gestures...the fingers slim and warm with feeling, I truly love above all else..fingers that twine about yours in a firm clasp and the knowledge of sincere friendship that flows through me when the grip is close and true....

- Elva Ann Schmelke

CALENDAR OF EVENTS

Tuesday, January 28 - Monthly public discussion meeting at 465 Geary St., Studio 30 (third floor) 8:15 p.m. Daughters of Bilitis and the San Francisco Area Council of the Mattachine Society will conduct a panel discussion entitled "WHERE ARE WE HEADED?" A new year is a good time to take stock and perhaps make some new resolutions . . .

Jan. 31 thru Feb. 2 - ONE's Annual Mid-Winter Institute, Los Angeles, Calif. For particulars see page 27.

Friday, February 7 - Gab 'n Java session. Monthly gabfest for women only. 8 p.m. at 3927 Army St.

Wednesday, February 12- Monthly business meeting at 2174 California St., basement apartment, 8 p.m.

Saturday, February 15 - St. Valentine's Party. Members only. For information as to time and place contact the social chairman or one of the officers.

Tuesday, February 25 - A psychologist looks at latest trends in the law - obscenity charges in Kinsey and Howl cases, the Wolfenden Report. Mrs. Bernice Engle, research associate of Langley Porter Clinic, will speak at 8:15 p.m., 465 Geary St., Studio 30.

NEXT ISSUE . . .

Report on American Civil Liberties Union. Ernest Besig, director of Northern California Chapter spoke at December DOB public discussion meeting.
Review of Car Bar, new book just off the press.
"Your Name Is Safe". We have had many requests to re-run this article which appeared in the 2nd issue of THE LADDER.

ON POETIC LICENSE

Is Our Editor BURLY ?

In a description of North Beach (the Greenwich Village of San Francisco) appearing in January Pageant's article by Daniel Dixon entitled "San Francisco's What the Hell-Ville", appears the following quote:

> ". . . the boundaries of the sanctuary called North Beach. Within them dwell a thousand different figures - the longshoreman who is now at work on his fourth unpublished novel, the burly young woman who edits a magazine for Lesbians . . ."

Since to our knowledge there is no other publication in San Francisco edited by a woman on the theme of Lesbianism, we can only assume that the magazine referred to is THE LADDER and the editor our own Phyllis Lyon.

We do not deny that we do publish articles, fiction and poetry on the Lesbian theme, BUT WE DO HEARTILY DENY THAT PHYLLIS LYON IS BURLY.

According to Funk & Wagnall's College Standard Dictionary published in 1940 (it was the nearest at hand), the adjective burly is defined as follows:

1. Large of body; bulky; stout; lusty.
2. Bluff or rough in manner.

Those who have made the personal acquaintance of Phyllis Lyon would hardly call her large of body, bulky or stout. She has a trim figure - 34 bust, 24 waist (may be slightly larger after recent Holiday parties) and 36 hips - considered by many as "very nice".

As regards the "lusty" section of the definition of burly, the dictionary offers the following definition:

1. Full of vigor and health; able-bodied; robust.
2. Jolly; merry.

3. Beautiful, also agreeable; delightful.
4. Lustful.

Certainly Miss Lyon is healthy, though at times after many nights' work on THE LADDER she may not be so full of vigor. She is jolly and merry - has a delightful sense of humor and sometimes is known to giggle. She is quite attractive and most agreeable.

But now we are down to lustful which by the same dictionary is defined as:

1. Having carnal or sensual desire.
2. Vigorous; lusty.

Does "having carnal or sensual desire" mean one's ordinary sex urge? Since Miss Lyon had already been described as a healthy, attractive young woman, it would seem safe to assume that she sometimes has "certain urges of a sexual nature".

So according to definition (being healthy, jolly, attractive, delightful and admittedly having the usual sex drives), Miss Lyon just may possibly be a bit lusty. This is the only concession we will make as to her being burly.

But as far as being bluff or rough in manner, there isn't a word of truth in it. Phyllis is a very personable young woman, mild-mannered, the peace-maker type - why I even have to return the rejected manuscripts for THE LADDER! Anyone who has met Miss Lyon personally will agree that she is most courteous and considerate.

So it would seem to me that Mr. Dixon does not know whereof he speaks and is guilty of poetic license or a poor choice of adjective. Is our editor burly? We think not!

- Del Martin

DAY SPOILER

New invention: dehydrated sugar-and spice. Add water, get instant girl.

(Continued from page 8)

process reserved for the individual who has always placed too much authority in the parents and negated his own individual responses, feeling guilty when they occurred in any degree in conflict with the parental pattern.

But there are many others who have well-established mechanisms of blaming already in existence, operating in a well-worn groove. The blame might be directed towards parents, or society, some minority group, a political faction, the economic system, the educational system, the wife or husband, or any of a multitude of other possibilities. Here the process is quite a different one, because blaming in this case is only a means of avoiding personal responsibility. It is much too easy to say that the fault lies with the other person than to acknowledge any participation on our part. A person can go on and on with this mechanism without ever improving, because while it may shift the responsibility, it never heals. Blaming others is absolutely ineffective because all it can do is postpone healing. Yet, it is the most popular approach from the lowliest of individuals to the greatest of nations.

YOU SEE YOURSELF IN OTHERS

I use the word blaming in the broadest sense, including being judgmentally critical. This brings in another psychological concept which is widely used in treatment. I refer to what we call "projection". Here again it is always surprising to people when it is pointed out to them that what they see in other people really lies in themselves. The religious expression which conveys this thought is also well known. "The beam you see in the other person's eye is nought but the mote in your own". The concept of projection applies to both negative and positive qualities equally. People's surprise at this assertion stems from the fact that most people can honestly admit they do not possess the qualities they see in others. This is because these same qualities may be only potential within them. Modern, sophisticated, psychologically-oriented people have become quite adept at the use of the word projection. Just as when, a few years back, neurosis and neurotic became words used in name calling, so the word projection is now being bandied about as a defense, as: "Aw,

you're just projecting." And yet, projection can be one of the most useful concepts in achieving a real connection with the deep forces that lie within us.

The fact is that what we really and truly know about ourselves as regards our own needs and motivations is very limited. That is why we are always counselled to search within for the answers. However, a direct confrontation with that big, dark, undifferentiated unknown that is within us seldom leads us to any thing recognizable or useful. The deeper wisdom and understanding, as well as our own great potential and creativity, lie in what we call the unconscious, and the mechanism of projection is one way of determining what this is.

"GOD LIES IN THE UNCONSCIOUS"

From all of the descriptions I have read or heard of the unconscious, I am struck by how similar they are to the descriptions I have read and heard of the "nature of God". I don't really know if they are the same or different, but I find it an excellent working hypothesis to think "God lies in the unconscious, " or " the unconscious is the voice of God speaking to me." It is necessary, nay, it is absolutely vital for a full life, that a person find some way to explore this vast unknown area of himself and bring what lies buried in it into consciousness. I think of it in terms of consciousness being on top and the unconscious underneath or behind. Like the iceberg with its small area on the surface and its vast area under water. It is also spoken of in many other ways, all directional; either above or below, front or back. In any event, the unconscious is someplace where I cannot see it. I don't even know what it is. It is like God, or the spirit, or the soul, or the wind or gravity. No one knows what it is, but we can see manifestations of it and from these manifestations we infer its existence.

In the process of analysis we use projection as a means of revealing what lies within the person of which he is unconscious. This helps to uncover unknown motivations which rule his life.

I like to use the analogy of the mirror to illustrate this point. When we look into the mirror, we recognize that the image we see is our own face. In fact, the only way we can ever see our own face is by means of something that will reflect it. Of course, we know it is a reflection, and we do

not try to shave or powder the face in the mirror. We let the mirror guide our hands to our own face to do the job. Even though we never see our face directly, with a mirror we can behave as though we do. In the same manner, we can use projections to help us to determine these things about ourselves that we do not know and cannot see directly.

COURAGE AND HONESTY NEEDED

In order to be able to use projection successfully we must have the greatest courage and the deepest honesty. It is not easy to face up to some of the things that we are, which we project upon others. The habit of blaming is too deeply ingrained in us to allow us to do this easily. Strangely enough, facing the negative qualities does not require as much courage as facing the positive potential that lies within us. When we see a person as a self-assured leader with a real personal integrity, it is most difficult to see ourselves that way and to bring those qualities out into actual existence. It is too easy to say, "I can't do that, or be that way".

The use of projections to discover our own unconscious potential requires a great deal of searching. We might be very generous with our worldly goods and time, yet hate stingy people. By definition, hating stingy people involves the projection of a quality that lies deep within us. We could show all kinds of evidence that we are not stingy, and the evidence could be very genuine. But it is also possible that a closer examination might reveal the person to be stingy with love and affection. We must remember that it is the quality that we project, not the manner in which it is manifested. For the most part, a strong emotional reaction to some quality or characteristic in another person is evidence of the existence of this quality in the observer. The healing process takes place when there is recognition of this quality within the person, and he makes every effort to keep it conscious and not allow it to operate to his detriment. In other words, he deals with it within himself instead of attributing it to another, even though it may also lie in the other. This is applying the principle we are familiar with in the case of the mirror. The person shaves or powders his own face instead of the face in the mirror.

Most of the difficulties we get into result from qualities or characteristics of which we are unconscious. While we might

be unconscious of them, other people are fully aware of them and react to them, just as they are aware of the shadow cast by our body in the sunlight, while we walk along oblivious to it. That is why we sometimes have difficulties understanding their reactions to us. We are unable to see everything they are reacting to. That is why it is necessary for us to become, and to remain, conscious of these qualities - so we can keep an eye on them and not let them operate to our detriment. Perhaps we may never be able to get rid of the offending characteristics but at least we can make sure they do not constantly trip us up in our blindness. Apropos is this quotation from D.T. Suzuki, one of our greatest interpreters of Eastern philosophy. "No matter how insistently the blind may deny the existence of the sun, they cannot annihilate it."

Projection is but one way to determine what we are really like. deep inside. There are others, such as the dreams and fantasies we all have, but these are far too complicated to go into here.

FEELINGS ARE ENERGY

There are other things we can do to discover more about the mysteries and wonders of the unconscious. One of these is the manner in which we deal with our feelings. Very frequently when we ask ourselves how we feel about something and the response that wants to come from within is a negative one, or one we think is bad or what is considered bad, we tend to fight the feeling, to deny it or reject it. We must think of feelings as energy pushing up from a source unknown to us. As long as we fight the feelings that come to us they'll stay as they are and fight right back. Even though we might succeed in repressing them for the moment, they will return again and again until they are accepted for what they are. Once so accepted, they will change of their own accord. But they will never change until we have accepted them fully into consciousness. If we think of the feeling function as an ever on-going process energized from within, we can realize that to try to prevent a feeling from coming through as it really is just stymies the process and fixates the growth of the individual at that particular level. When we speak of the growth of an individual, we are really referring to the growth and changing of his feelings. This kind of growth cannot occur unless we permit it to. Denying real feelings is denying the chance to change and grow. Whenever we search for our true feelings and a negative or bad

one comes up, we tend to think "I mustn't," or "I shouldn't feel that way," and we try to get away from it. If we could only say, "but I do feel that way," and go ahead and feel that way. After a while the feeling will change of its own accord, or go away naturally and be replaced by another, instead of being repressed like a cork to bob up again when our will power is turned in another direction.

FEELINGS HAVE REASON AND PURPOSE

We must remember that feelings come from a source unknown within us. They have a reason and a purpose, even though we may not understand what it is. They come from the unconscious wherein lies the wellspring of life. If the unconscious is the voice of God speaking to us then the messages we get from it are God-given messages and we need not feel guilty about them. We might feel guilty about some kind of action we might take based upon those feelings, but we mustn't feel guilty about the feelings themselves. In fact, they can be the best guide we have in leading us to where we need to go and away from the dangers we do not know exist. It is important to remember that the feeling function is a function that operates as a whole. We cannot be selective about it, allowing only certain kinds of feelings to exist and others not. If we try to repress one kind of feeling, we end up repressing all feelings, if we are successful. And that is certainly a sterile kind of life to live.

RELIGIOUS PRONOUNCEMENTS CONFUSING

Now, here is one place where religious pronouncements are confusing. We are told that it is evil to have bad thoughts. I once thought this was a contradiction to my thesis that feelings are not evil because they have their own source in what I call God. Upon reflection, it came to me that the statement might well be true and yet not contradictory to my thesis. I could illustrate it like this. If I became aware of a feeling of hostility towards some person and would try to think up some way to do him in by gruesome and tortuous means, it is not the feeling of hostility which is evil but the thought that follows it, particularly if I would try to translate it into action. It seems to me that feelings have been called evil because of the possible course of action which might follow as a result of the feeling. But this is a different matter. I can still have my feelings. And if the gruesome action I con-

templated is an evil one, I might try to think up something else that would not get me into trouble but would help me get out of the trouble I am in. I could change my thoughts from evil ones to better ones. I might first try to see why I feel the way I do about him. If I discover it is because of some projection I am making upon him this could be a means for me to discover more about my own true nature. If my dislike for him is because he presents a real danger to me I might find a better defense against him, or remove myself from the danger. Even if I can't find any real reason for the feeling, I can at least acknowledge it and wait and see what happens to it. We need not be afraid of our feelings because we can use our reason to keep from acting foolishly upon them.

STRONG NEED FOR CONSISTENCY

So much of the fear and anxiety that is experienced in everyday living is based upon the inability to contend with the feelings that come from within us. With our terribly strong need for consistency, because of a mistaken notion that our security depends upon it, we cannot tolerate inconsistent or ambivalent feelings. We want to stabilize them someplace and have them remain that way. We tend to feel that if we could once get our feelings straightened out we wouldn't have any more trouble. But this is not a fixed task with a fixed ending. It is more of a constantly on-going process which we have to accept and adjust to, instead of trying to get it to stop operating in what seems to us to be so erratic a manner.

I have been speaking largely about negative feelings like anger and hatred. I turn now to what we call the positive feelings, which might all come under the broad general heading of love.

I would certainly say that love freely given and freely taken is a truly religious experience. It is creative and healing in every sense of the words. It is a pure feeling experience that reaches to the depths of the soul and expands people to points far beyond those they previously thought they could endure. No wonder the lover declares to the loved one, "I love you so much I could burst". Even the struggles and strife of lovers are creative experiences because they stem from a soul crying out against the negative qualities that would try to strangle and smother the freedom love can bring to the person. A person in love is forced to revise all ideas

he has ever had about himself, his limitations and his capacities. He'll do things for love that he would never think of doing when he is normal.

LOVE AN ABNORMAL STATE

Yes, I must admit that I think being in love as I am describing it at this point is an abnormal state. I am not using abnormal here as the opposite of normal, but as something that is not normal. I don't pretend to know what love is. I place it in the category of things like God, the spirit, the soul, the wind, or gravity. No one knows what it is or where it comes from, but we can see manifestations of it, and from these manifestations we infer it exists and we give it a name.

In spite of what I don't know about it, there are certain things I can say about it. It is like gravity. No one knows what gravity is but we do know that if we break its laws, we can get hurt awfully badly. Love seems to have certain laws and if we break them we do get hurt. Never have I seen the laws of love so completely and so clearly stated as in Kahlil Gibran's "The Prophet". If you have read it, you must read it again and again and again, until the words are etched into your very soul. If you love now, you need the message to keep the love alive. If you do not love now, you need it because the reason you do not love is that you do not know its message.

In order to say some other things about love I must bring in the mechanism of projection again. People are originally attracted to each other because they see something in the other person that seems to hold a promise of some kind of fulfillment. The attraction has its roots in the unconscious and is an irrational thing. One might try to find reasons for the attraction, and even bring some out that sound reasonable, or rational. But the person never really knows why he is attracted. What happens is that the unconscious identifies something in the other person that is complementary to the observer and it sends forth some energy which is experienced as attraction or drawing towards the person. I use the word "complementary" here in the sense of completing, or making whole by supplying the missing parts. I know it is very difficult for us to conceive of the idea that the unconscious as I speak of it has an autonomy all its own which might be separate from what we call consciousness, and still be a part of ourselves. It does have an autonomy of its own, and when consciousness goes along with it, there is equilibrium. But when

consciousness goes contrary to it, there is conflict.

TO GET BACK TO LOVE . . .

Now, to get back to love. One person is attracted to another because the unconscious knows that the person is something, or represents something, the first person needs to have in order to complete himself. In order to gain this valuable element, he needs to establish some kind of relationship. This turns out to be a matter of degree. The more one person seems to be complementary to the other, the greater is the attraction. Sometimes the projection is a surface one and is soon satisfied or dissipated. Sometimes it is one that ripens into a strong need on the part of each to spend their lives together, as friends, or as man and wife, because there is so much with which each can complement the other that it would take a lifetime to fulfill the task.

In the beginning of a powerful attraction each tends to project upon the other far more than is realistically true. Each makes the other a god or a goddess. Since the other holds the promise of fulfillment, the feeling is that they cannot live without the other. This is always a favorite expression of lovers. In a sense it is true because one cannot live a completely fulfilled life without incorporating what the other symbolizes. That is why threats to the security of the relationship create such a terrific anxieties that the person tends to do the one thing that will destroy the love; that is, to clutch at it and attempt to imprison it. The whole process can be successful only when each has the free opportunity to explore the other, to give and take freely without obligation or duty. True love exist only out of the necessity to exist, not because it is de-

The God Within

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Exposition Press, New York, 1957 $3.50

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minded or expected. In a marriage, after the honeymoon, when both settle down to everyday living, the unrealistic projections become apparent. Then comes the inevitable re-adjustment period of gradually and painfully becoming aware that the other is not a god or goddess but an ordinary mortal with human qualities, who cannot live out for you the unfulfilled and undeveloped aspects of yourself. Of course, the struggle is not relinquished easily, and plenty of effort is made to try to force the other to conform to the unconscious image of a perfect mate.

It generally takes anywhere from five to twenty years of marriage before both decide to quit trying to make the other over into his own image, and finally accept him for what he is. The less persistent ones drop by the wayside. That is why statistics show that the greatest proportion of marriages break up in the first five years.

MATURE LOVE

The unhappiness during these periods is due to the fact that the early promise a couple felt in courtship days was not fulfilled. This is largely due to the fact that in trying to make the spouse into something he was not, and could not become, both missed the things they really were, which were so valuable to them. So, when they finally give up trying to make each other over, they become aware of the person that is really there, and are usually surprised that it is a real nice person after all. Then they fall in love all over again, only this time it is different. This is what we call mature love. The first stages that I described are the abnormal stages I referred to earlier.

This whole picture is further complicated by the many different ways people will try to compensate for love they could not find in their marriage. Many of the irrational things they do which bring themselves and others much pain are the results of this attempt to compensate. The husband throws himself into his work or into a series of affairs which he might call love affairs but which are mostly devoid of real love, and therefore seldom more than momentarily satisfying. The wife may turn her energies to her household duties, making them supreme rulers of the domain, or to her children, smothering them with an unnatural affection. These things then become the further source of bickering and conflict

so that each is correct when he says the other is unlovable.

In the hierarchy of important areas of life demanding energy, none is as important as the marriage relationship. Nothing should take precedence over it. Not job, not household or children, not church or club activities, not anything else. No matter how important one may consider these other areas, they will not be handled in the best possible way until there is real relatedness between man and wife. When this kind of relatedness exists, all other things will be handled properly. The job will be successful, the children will not grow up to be neurotics who blame their parents for all of their inadequacies, and no one will need to go around trying to find out what God is. They will know -- that God is Love!

ONE's Midwinter Institute

Homosexuality - A Way of Life

With the entire series based on the theme of "Homosexuality - A Way of Life", One's 1958 Mid-Winter Institute will open with a debate Saturday Morning, February 1, on the subject "Is heterosexual Living Better than Homosexual?"

Following an informal luncheon will be a series of round-table discussions. Of the six offered each registrant will be able to attend two. The first group scheduled in the afternoon will be: A, Is Homosexuality a Social Necessity?; B, Do Homosexuals have Community Responsibilities?; C, Promiscouity: Wrong or Right? These will be followed by a second series: D, Should Homosexuals get Married?; E, The Lesbian Partnership; F, The Older Homosexual.

Featured at the banquet on Saturday evening will be dramatic portrayal of "The Patterns of Sparta".

And befitting Sunday, a fireside tea will be held in the afternoon with some discussion on "How About Religion?"

Advance registrations should be made with One, Inc., 232 South Hill St., Los Angeles 12, Calif. Saturday registration will be $3.00; banquet, $3.00; tea, $1.00. For all events, $5.00. Luncheon extra.

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"Anyone who wants a copy of this booklet should write to me before March 1st so I'll know how many copies to print. Anyone who has access to any titles I may not know about should write to me and give all essential data so that I can include them.

"If there is enough response, I'll make this published list of all books on the subject a regular yearly occurrence.

"I'd appreciate it if you could print this announcement in the LADDER, and you might also suggest that anyone writing in for the booklet might send along some stamps or about 5¢ to help the good work along. Mimeographing doesn't cost much, but mailing it out does add up.

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We not only think this a most worthwhile endeavor, the DOB has already reserved copies for members and to have on file at the office.—ED.

"Regarding the establishment of a Los Angeles chapter of the DOB, I most certainly be interested in knowing more about the organization and in ascertaining whether my particular talents might be of some use in this very worthy group. ...

"Now that a member of your original group will be present to do the ground work, I cannot help but feel encouraged. Many people feel that in starting an organization all you have to do is meet - which is, of course rather ridiculous. The members must have a great sense of mutual direction regarding aims and goals, the method of proceeding, etc. And for those things we look to your staff with its leadership and previous experience. A successful organization, particularly one of this kind, is not an accident! And I, for one, am willing to learn, to study if necessary, in order to become a better member.

"At the present time I am taking a course with One Institute in Los Angeles in order to give me more perspective and knowledge regarding the homophile field, and it is possible that I may be involved in some of the Mid-Winter convention activities. It would be my pleasure to hear from your members before that time if they are here in town, and may I extend a hearty greeting to the new "smoglanders!" - your loss is our gain. If it is not possible to meet before the Convention, I look forward to seeing you then."

V.V., Long Beach, Calif.

You can't imagine how heartwarming this letter was to us! Here is some one who understands a bit of the problem of setting up an organization and who is willing to learn! We will be most happy to meet you during ONE's Mid-Winter Institute!-DD

* * * * *

"thanks for the orders for 'Kind Woman'. I'm not sure I can get any more copies of my book. The publisher sold paper back rights to Berkeley Books- and I don't

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CONTRIBUTIONS are gratefully accepted from anyone who wishes to assist us in our work. We are a non-profit corporation working entirely on donated labor. Our fees are not of such amounts as to allow for much expansion of the publication. While men may not become members of the *Daughters of Bilitis, Inc.*, many have expressed interest in our efforts and our publication and have made contributions to further our work. Of course, anyone over 21 years of age may subscribe to *THE LADDER*.

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